



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ARTICLE VIII.

EXTRACTS FROM THE

JĀIMINĪYA-BRĀHMAṆA AND UPANISHAD- BRĀHMAṆA,

PARALLEL TO PASSAGES OF THE

ÇATAPATHA-BRĀHMAṆA AND CHĀNDOGYA-UPANISHAD.

BY DR. HANNS OERTEL,

INSTRUCTOR IN YALE UNIVERSITY.

Presented to the Society April 23d, 1892.

THE manuscripts from which the transliterated copy was made on which the text of the following extracts is based have been briefly described by Professor Whitney in the Proceedings for May, 1883 (Journal, vol. xi., p. cxliv ff.). The first two extracts are found in the Brāhmaṇa proper, while the rest belongs to the Upanishad-Brāhmaṇa, of which only the Kena-Upanishad (= iv. 10. 1-4) has thus far been published. The text and a translation of the first piece were privately printed by Burnell in 1878.* As Burnell at that time was unable to make use of the readings of the complete MS. A (see his note, *l. c.*, p. 6), and as his translation was in many points unsuccessful, it is thought not superfluous to print here an emended text and translation of this interesting version of the Bhṛgu-legend, together with the var. lect., which may, at the same time, give an idea of the condition of the text the MSS. offer.

The remaining extracts furnish valuable parallels to passages of the Çatapatha-Brāhmaṇa and Chāndogya-Upanishad: viz.—

* *A Legend from the Talavakāra or Jaiminīya Brāhmaṇa of the Sāmaveda*, by A. C. Burnell. Mangalore. Printed at the Basel Mission Press. 1878. pp. 40, 24mo. (Of this only 50 copies were struck off.) Reprinted in *Atti del Congresso Internazionale degli Orientalisti*. Firenze. 1881. Vol. ii. pp. 97-111.

II. is closely similar to ÇB. xi. 6. 3 (cf. also xiv. 6. 1, 9; Bṛh. Ār. Up. iii. 9);

III. 1-3 are different versions of the same legend: cf. Chānd. Up. i. 2 and ÇB. xiv. 4. 1 (Bṛh. Ār. Up. i. 3);

IV. corresponds to Chānd. Up. iii. 16;

V. is parallel to Chānd. Up. iv. 16;

VI. gives the same story as Chānd. Up. iv. 3.

Finally, I wish to express my thanks to Professor Whitney for his kind assistance throughout this work.

I. THE STORY OF BHṚGU (JB. i. 42-44).

Bhṛgur ha vārunīr¹ anūcāna āsa.² sa hā 'ty eva pitaram mene 'ti devān aty anyān³ brāhmaṇān anūcānān.⁴ sa ha varuṇa īkṣām cakre⁵ na⁶ vāi me putraḥ kiṁcana prajānāti. hantāi 'nam prajānapayāni⁷ 'ti. tasya ha prānān abhiyagrāha. sa ha tatāma.⁸ sa ha tāntaḥ paraṁ lokam jagāma. sa hā 'muṣmīn loka ājagāma. puruṣa eva puruṣaṁ⁹ saṁvr̥c̥cyā¹⁰ 'thāi 'nam jaghāsa.¹¹ sa ho 'vācā¹² 'bhūd bate¹³ 'dam kiṁ svid idam iti. tam ho "cuḥ pitaram varuṇam pr̥cchāsi.¹⁴ sa¹⁵ ta idam pravakte 'ti. dvitīyaṁ hā "jagāma. puruṣa eva puruṣam ākrandayantaṁ jaghāsa.¹⁶ sa ho 'vācā¹⁷ 'bhūd bate 'dam kiṁ svid idam iti. tam ho "cuḥ pitaram varuṇam pr̥cchāsi. sa ta idam pravakte 'ti. tṛtīyaṁ hā "jagāma. puruṣa eva puruṣaṁ¹⁸ tūṣṇīm avyāharantaṁ¹⁹

TRANSLATION.

Bhṛgu, Varuṇa's son, was a student. He thought himself above his father, above the gods, above the other Brahman-students. Varuṇa considered: "Not indeed doth my son understand anything whatever. Come now, I will make him understand." He seized on his breaths. He (B.) fainted. Having fainted, he went to the other world. He arrived in yonder world. A man, having cut a man into pieces, then devoured him. He said: "Ah! hath this been! What is this?" They said to him: "Ask thy father Varuṇa, he will explain this to thee."

He came to a second. A man devoured a man [who was] crying out. He said: "Ah! hath this been? What is this?" They said to him: "Ask thy father Varuṇa, he will explain this to thee."

He came to a third. A man devoured a man who in silence did not speak. He said: "Ah! hath this been? What is this?" They said to him: "Ask thy father Varuṇa, he will explain this to thee."

¹ A. vā vārunīr. ² So B.; A. anūcāna āhasa; C. anūcānāsi. ³ A. anyāt. ⁴ B.C. ananū-. ⁵ B. cake. ⁶ So all MSS. ⁷ A. prajānap-. ⁸ C. tatām. ⁹ A. puruṣa. ¹⁰ B.C. saṁvr̥c̥cā. ¹¹ C. javyāsa. ¹² C. bane. ¹³ A. pr̥chā. ¹⁴ C. om. ¹⁵ C. jāvāsa. ¹⁶ A. om. 'bhūd . . . pravakte 'ti. ¹⁷ A. om. ¹⁸ B. tūṣṇīm vyāh-.

jaghāsa.¹⁸ sa ho 'vācā 'bhūd bate 'daṁ kiṁ svid idam iti. taṁ ho 'cuḥ pītaraṁ varuṇam prachāsi. sa ta idam pravakte 'ti. caturthaṁ hā 'jagāma. dve strīyāu mahad vittam jugupatuh. sa ho 'vācā 'bhūd bate 'daṁ kiṁ svid idam iti. taṁ ho 'cuḥ pītaraṁ¹⁹ varuṇam prachāsi. sa ta idam pravakte 'ti. pañcamaṁ²⁰ hā 'jagāma. lohītakulyā²¹ ca ghṛtakulyā²¹ ca prabhuk²² syandamāne. sā²³ yā lohītakulyā²⁴ sa tām kṛsno nagnah puruṣo²⁵ musali jugopā 'tha yā ghṛtakulyā²⁶ tasyāi hīraṇmayāḥ puruṣā²⁷ hīraṇmayāiḥ²⁸ camasāis²⁹ sarvān kāmān udacire.³⁰ sa ho 'vācā³¹ 'bhūd bate 'daṁ kiṁ svid idam iti. taṁ ho 'cuḥ pītaraṁ varuṇam prachāsi. sa ta idam pravakte 'ti. sasthan³² hā 'jagāma. pañca nadīḥ puṣkarinīḥ pundarikinīḥ madhūdakā³³ syandamānāḥ.³⁴ tāsu nṛtagītaṁ vināghoṣo 'psarasām gaṇās surabhir³⁵ gandhō mahān ghoso babhūva. sa ho 'vācā 'bhūd bate 'daṁ kiṁ svid idam iti. taṁ ho 'cuḥ pītaraṁ varuṇam prachāsi.³⁶ sa ta idam pravakte³⁷ 'ti. || 42 ||

sa ha tata evā 'vavṛte. sa ha varuṇam evā 'jagāma. taṁ ho 'vācā 'gās³⁸ tātā³⁹ ity āgām tate 'ti. 'adarças tātā³ ity adarçam tate⁴¹ 'ti.⁴² 'kiṁ tātā³ iti. puruṣa eva puruṣaṁ saṁvṛçyā⁴³ 'thāi 'nam aghad⁴⁴ ity om iti ho 'vāca. ye⁴⁵ vā asmin⁴⁶

He came to a fourth. Two women watched a large property. He said : "Ah ! hath this been ? What is this ?" They said to him : "Ask thy father Varuṇa, he will explain this to thee."

He came to a fifth. A river of blood and a river of ghee [were] flowing side by side. As for the river of blood, a black naked man with a club watched it ; and as for the river of ghee, from it golden men with golden cups drew up all desires. He said : "Ah ! hath this been ? What is this ?" They said to him : "Ask thy father Varuṇa, he will explain this to thee."

He came to a sixth. Five rivers [were] flowing, with blue lotus and white lotus, with honey as water. In them there was dancing and singing, the sound of lutes, crowds of Apsarases, fragrance, a great noise. He said : "Ah ! hath this been ? What is this ?" They said to him : "Ask thy father Varuṇa, he will explain this to thee."

He returned from there. He came to Varuṇa. He (V.) said to him (B.) : "Hast thou come, my son ?" "I have come, father."

¹⁸ C. javyāsa ; A. om. sa ho 'vācā pravakte 'ti. ¹⁹ A. pītaraṁ ca, om. varuṇam pravakte 'ti. ²⁰ A. pañcama. ²¹ So C. ; A. B. rohīt- ; all MSS. -kūlyā. ²² C. pravāha ; A. B. prabhū. ²³ B. sa. ²⁴ So A. ; B. C. -kūly-. ²⁵ A. puruṣo puruṣo. ²⁶ All MSS. -kūly-. ²⁷ C. om. hīraṇmayāḥ puruṣā ; B. hīraṇmayāma pu-. ²⁸ B. C. hīraṇyayāiḥ. ²⁹ A. camasāi. ³⁰ An anomalous form ; B. C. udacire. ³¹ A. om. 'bhūd . . . pravakte 'ti. ³² A. ṣasthan. ³³ A. vadhūhā ; B. C. madhūdakā. ³⁴ A. syandamānās. ³⁵ So all MSS. ³⁶ A. pracchasi ; B. C. prachāsi. ³⁷ A. pravakta. ³⁸ A. C. ga ; B. haṁs. ³⁹ B. C. tātā³ ; A. om. here the 3, as do all MSS. below. ⁴⁰ A. om. adarças . . . ity. ⁴¹ All MSS. taṁte. ⁴² C. ta. ⁴³ A. om. kiṁ . . . iti. ⁴⁴ B. C. tate 'ti. ⁴⁵ B. C. saṁvṛçā ; A. saṁvṛçyā. ⁴⁶ A. vad ; B. aghasad ; C. vyad. ⁴⁷ All MSS. evā. ⁴⁸ A. 'smin.

loke 'gnihotram ajuhvato nāi 'vaṁvīdo vanaspatīn samvṛççyā⁴⁹
 'bhyādadhātī⁵⁰ tān⁵¹ vā amuṣmin loke vanaspatayāḥ puruṣarūpaṁ
 kṛtvā pratyadanti. tasya kā nīkṛtīr⁵² iti. yadāi⁵³ 'vāi⁵⁴ 'tat
 samidham abhyādadhātī sā⁵⁵ tasya nīkṛtis⁵⁶ tayā tad atimucyata⁵⁷
 iti. kiṁ dvitīyam iti. puruṣa eva puruṣam ākrandayan-
 tam aghad⁵⁸ ity om iti ho 'vācā. ye⁵⁹ vā⁶⁰ asmin loke agnihotram
 ajuhvato nāi 'vaṁvīdah⁶¹ paçūn ākrandayataḥ⁶² pacante⁶³ tān
 vā⁶⁴ amuṣmin⁶⁵ loke paçavah puruṣarūpaṁ kṛtvā pratyadanti.
 tasya kā nīkṛtīr⁶⁶ iti. yadāi⁶⁷ 'vāi⁶⁸ 'tad vācā pūrvam⁶⁹ āhutiṁ
 juhoti sā tasya nīkṛtis⁷⁰ tayā tad atimucyata iti. kiṁ tritīyam
 iti. puruṣa eva puruṣam⁷¹ tūṣṇīm avyāharantam⁷² aghad⁷³ ity
 om iti ho 'vācā. ye⁷⁴ vā⁷⁵ asmin loke agnihotram ajuhvato nāi
 'vaṁvīdo vṛhiyavāṇs⁷⁶ tūṣṇīm⁷⁷ avyāharataḥ⁷⁸ pacante tān vā⁷⁹
 amuṣmin⁸⁰ loke vṛhiyavāḥ⁸¹ puruṣarūpaṁ kṛtvā pratyadanti.
 tasya kā nīkṛtīr⁸² iti. yadāi⁸³ 'vāi⁸⁴ 'tan manaso 'ttarām⁸⁵ āhutiṁ
 juhoti sā tasya nīkṛtis⁸⁶ tayā tad atimucyata iti. kiṁ catvṛtham
 iti. dve striyāu mahad⁸⁷ vittam ajugūpatam⁸⁸ ity om iti ho
 'vācā. çraddhā ca vāi⁸⁹ te açraddhā⁹⁰ cā 'bhūtām⁹¹ ye vā asmin⁹²
 loke 'gnihotram ajuhvato nāi 'vaṁvīdo 'çraddadhānā⁹³ yajante⁹⁴

"Hast thou seen, my son?" "I have seen, father." "What, my son?" "A man, having cut a man into pieces, then devoured him." "Yes," he (V.) said; "those who in this world, not offering the *agnihotra*, not knowing thus, put forest-trees into the sacrificial fire, having cut them down, those the trees, having taken human form, eat in their turn in yonder world." "What expiation is there of this?" "When one thus puts fuel into the sacrificial fire, that is its expiation; thereby that is avoided."

"What second?" "A man devoured a man [who was] crying out." "Yes," he (V.) said; "those who in this world, not offering the *agnihotra*, not knowing thus, cook for themselves animals which cry out, those the animals, having taken human form, eat in their turn in yonder world." "What expiation is there of this?" "When one offers the first oblation with the voice, that is its expiation; thereby it is avoided."

"What third?" "A man devoured a man who in silence did not speak." "Yes," he (V.) said; "those who in this world, not offering the *agnihotra*, not knowing thus, cook for themselves

⁴⁹ B.C. *saṁvṛççā*. ⁵⁰ A. 'bhyādadhātī; B.C. -dhātī. ⁵¹ A. *tan*. ⁵² A. *nīkṛtīr*. ⁵³ B.C. *yade*. ⁵⁴ A. 'va. ⁵⁵ A. om. ⁵⁶ B.C. *nīkṛtis*. ⁵⁷ A. *avi-mu-*. ⁵⁸ A. *avad*; B. *aghad*; *aghasad* sec. man.; C. *agha ty*. ⁵⁹ A. *e*. ⁶⁰ A. om. *asmin* 'vaṁvi. ⁶¹ A. -da. ⁶² B.C. *ākṛnda-*. ⁶³ B. *pa-vate*; C. *pīvaṇte*. ⁶⁴ A. vo. ⁶⁵ B.C. 'muṣmin. ⁶⁶ A. *nīkṛtīr*. ⁶⁷ B.C. *yade*. ⁶⁸ A. *pūrvam*. ⁶⁹ A. *tadā*. ⁷⁰ A.B. *puruṣa*. ⁷¹ B.C. *vyāhar-*. ⁷² A. *agham*; B. *aghasam*, *aghasad* sec. man.; C. *ajaghandad*. ⁷³ B.C. *e*. ⁷⁴ A. om. *asmin* 'vaṁvi. ⁷⁵ B.C. *kūṣṇīm*. ⁷⁶ B.C. *vṛhiy-*. ⁷⁷ B.C. *vyāh-*. ⁷⁸ B.C. *cā*. ⁷⁹ B.C. 'muṣmin. ⁸⁰ B.C. *yade*. ⁸¹ B.C. *manaso arām*. ⁸² A. *nīkṛtīr*. ⁸³ A. *maha*. ⁸⁴ A. *jugūpatām*; B.C. *jugupetām* or *jugupto*. ⁸⁵ B. *tāi va*; C. *vāi va*. ⁸⁶ A. *açrāv*. ⁸⁷ A. 'bhūtāy. ⁸⁸ A. 'smin. ⁸⁹ A. 'çraddadhā-. ⁹⁰ So A.B.; C. *yajate*.

*tad aṣraddhān*⁹¹ *gacchati yac*⁹² *chraddadhānās*⁹³ *tac*⁹⁴ *chraddhām. tasya kā niskṛtir iti. yadāi*⁹⁵ *'vāi 'tad*⁹⁶ *dvir aṅgulyā prāṇnāti sā tasya niskṛtis tayā tad atimucyata iti. || 43 ||*

*kim pañcamam iti. lohitaḥkūlyān*⁹⁷ *ca ghṛtakūlyān ca*⁹⁸ *pra-bāhuḥ*⁹⁹ *syandamāne. sā yā lohitaḥkūlyā*¹⁰⁰ *'bhūt*¹⁰¹ *tām kṛṣṇo nagnah puruṣo musatī jugopā*¹⁰² *'tha yā ghṛtakūlyā*¹⁰³ *tasyāi hiraṇmayāḥ puruṣā hiraṇmayāḥ camasāis sarvān kāmān udacanta ity om iti ho 'vāca. ye*¹⁰⁴ *vā asmin*¹⁰⁵ *loke 'gnihotram ajuhvato*¹⁰⁶ *nāi 'vaṁvīdo brāhmaṇasya lohitaḥ*¹⁰⁷ *utpīlayanti*¹⁰⁸ *sā*¹⁰⁹ *lohitaḥkūlyā. atha ya enām*¹¹⁰ *kṛṣṇo nagnah puruṣo musaly ajugupat krodhas sa*¹¹¹ *tasya tad evā 'nnam iti. tasya kā niskṛtir iti.*¹¹² *yadāi*¹¹³ *'vāi 'tat srucā prāṇnāti sā tasya niskṛtis tayā tad*¹¹⁴ *atimucyata iti. atha yā etām*¹¹⁵ *srucān nirṇījyo*¹¹⁶ *'dicitr apa utsiṅcati sā sā ghṛtakūlyā. tasyāi hiraṇmayāḥ puruṣā hiraṇmayāḥ camasāis sarvān kāmān udacanta iti. kim śastham iti. pañca nadīḥ puṣkarīṇiḥ*¹¹⁷ *pūṇḍarikīṇiḥ madhūdakās*¹¹⁸ *syā-*

rice and barley, which in silence do not speak, those rice and barley, having taken human form, eat in their turn in yonder world." "What expiation is there of this?" "When one offers the after-oblation with the mind, that is its expiation; thereby it is avoided."

"What fourth?" "Two women watched a great property." "Yes," he (V.) said; "they were Faith and Non-Faith. Those who in this world, not offering the *agnihotra*, not knowing thus, sacrifice without faith—that [sacrifice] goeth unto Non-Faith; what [they sacrifice] with faith, that [goeth] unto Faith." "What expiation is there of this?" "When one thus tastes twice with a finger, that is its expiation, thereby it is avoided."

"What fifth?" "A river of blood and a river of ghee [were] flowing side by side. As for the river of blood, a black naked man with a club watched it; and as for the river of ghee, from that golden men with golden cups draw up all desires." "Yes," he said. "Those who in this world, not offering the *agnihotra*, not knowing thus, press out the blood of a Brahman—that is the river of blood; and the black naked man who watched it with a club, he is Wrath. That indeed is his food." "What expiation is there of this?" "When one thus tastes with a sacrificial spoon, that is its expiation; thereby it is avoided. Moreover, what waters one pours out toward the north, having washed that spoon, that is the river of ghee. From that golden men with golden cups draw up all desires."

⁹¹ B.C. *aṣṣrad-*. ⁹² B.C. *ya ṣṛadda-*. ⁹³ All MSS. *tach*. ⁹⁴ A. *ta dvir*; B.C. *te dvir*. ⁹⁵ A.B. *rohīt-*; all MSS. *-kūly-*. ⁹⁶ A. om. *ghṛtakūlyān ca*; B.C. *-kūly-*. ⁹⁷ C. *prabāhuka*. ⁹⁸ B.C. *-kūly-*. ⁹⁹ B.C. *pr*. ¹⁰⁰ The perfect in quotation is very irregular. ¹⁰¹ B.C. *-kūly-*. ¹⁰² C. *yo*. ¹⁰³ A. *'smīn*. ¹⁰⁴ A. *ujuhv-*; C. *jūjuhv-*. ¹⁰⁵ C. *lohīt*. ¹⁰⁶ C. *uprīyayanti*. ¹⁰⁷ A. *su*. ¹⁰⁸ B. *yā*. ¹⁰⁹ C. *eśān*. ¹¹⁰ MSS. *sa tasyo 'tad evānnam* (C. *-nām*) *i* (B. *iti*). ¹¹¹ A. *i*. ¹¹² B.C. *tamad*. ¹¹³ A. *etā*. ¹¹⁴ B.C. *nirṇījyo*. ¹¹⁵ All MSS. *puṣkaraṇiḥ*. ¹¹⁶ All MSS. *-kā*.

*ndamānās tāsu nr̥tagitām vīnāghoso 'psarasām gaṇās sura-
bhir¹¹⁸ gandho mahān ghoṣo 'bhūd¹¹⁹ ity om iti ho 'vāca. mama¹²⁰
vāi te lokā abhūvann iti. te kenā 'bhijayyā¹²¹ ity¹²² etenāi 'va
pañcagr̥hītena pañconnūtene 'ti. sa ho 'vāca na vāi kilā 'nyatrā
'gnihotrāl¹²³ lokajityā avakāṣo 'sty¹²⁴ adyāi 'va me 'gnyādheya-
syo¹²⁵ 'pavasatha iti. tasya ha¹²⁶ tathā cakruh.¹²⁷ sa ya evaṁ
vidvān agnihotraṁ juhōti¹²⁸ nāi 'nam amuṣmin loke vanaspa-
tayaḥ puruṣarūpaṁ krtvā pratyadanti na paçavo na vr̥hiyavā¹²⁹
nā 'sye 'stāpūrte craddhām cā 'craddhām¹³⁰ ca¹³⁰ gacchato 'pahate
lohitaakulyām⁹⁸ avarundhe ghṛtakulyām.⁹⁸ || 44 ||*

"What sixth?" "Five rivers with blue lotus and white lotus, having honey as water, [were] flowing; in them there was dancing and singing, sound of lutes, crowds of Apsarases, fragrance, a great noise." "Yes," he (V.) said; "these were just my worlds." "By what are they to be won?" "By this same that is five times dipped out, five times drawn up." He said: "Not indeed is there an opportunity for the conquest of worlds otherwise than by the *agnihotra*. To-day is my fast-day preceding the building of the sacrificial fire." Thus they did for him. He who knowing thus offers the *agnihotra*, neither do the trees in yonder world, having taken human form, eat him in their turn, nor the animals, nor rice and barley; nor do his sacrifices and good works go to Faith and Non-Faith. He smites away the river of blood; he obtains the river of ghee.

II. YĀJÑAVALKYA AND THE BRAHMANS OF THE KURUPAÑCĀ- LAS (JB. ii. 76-77).

*Janako ha vāideho bahudakṣiṇena yajñene "je. taṁ tad u ha
kurupañcālānāṁ brāhmaṇā abhisamājagmuḥ. sa ha sahasraṁ
gavām avarundhann¹ uvāca brāhmaṇā etā vo yo brahmīṣṭhas sa
udajatām² iti. sa ho 'vāca vājasaneyo³ 'rvācīr etās somye⁴ 'ti.
taṁ ho "cus tvam⁵ nu no brahmīṣṭho 'sī 'ti. sa ho 'vāca namo vo
brahmīṣṭhāyā⁶ 'stu. gokāmā eva vayanṁ sma iti. te ho "cuḥ ko na*

TRANSLATION.

Janaka the Videhan offered a sacrifice provided with many sacrificial gifts. To him then the Brahmans of the Kurupañcālas came together. He, setting apart a thousand cows, said: "Ye Brahmans! Who of you is the greatest Brahman, let him drive these out." He, Vājasaneya, said: "[Drive] them hither-

¹¹⁸ A. *sunabhir*. ¹¹⁹ B.C. *'bhr̥d*. ¹²⁰ B.C. *mamāi*. ¹²¹ C. *abhijiryyā*.
¹²² A. *jety*. ¹²³ A. *agnihotrā*. ¹²⁴ A. *syadāi*; B. *saty adyāi*; C. *syadyāi*.
¹²⁵ C. *'nnād-*. ¹²⁶ C. *om*. ¹²⁷ A. *ca*. ¹²⁸ B. *juhoty anenāi*. ¹²⁹ A. *traddh-*.
¹³⁰ C. *ca*.

¹ A. *-ruṇḍhamna*; B.C. *-ruṇḍhāna*. ² A.C. *udavatām*; B. *udacatām*.
³ MSS. *vājasaneyo*. ⁴ So also Ch. Up. iv. 4.4 al.—Whitney, AJP. xi. 412; B.C. *sāṁmye*. ⁵ B.C. *tañ*. ⁶ MSS. *-thāya 'stu*.

*imam prakṣyati*⁷ 'ti. sa ho 'vāca vidagdha⁸ ṣākalyo 'ham iti. tam ha puraskṛtye⁹ "yus. tam ha pratikhyāyā¹⁰ "yantam uvāca tvān svic¹¹ chākalya brāhmaṇā ulmukāvaksayanam¹² akṛatā¹³ iti.¹⁴ sa ho 'vāca yadi teno 'lmukāvaksayanani¹⁵ smah prakṣyāmo¹⁶ nvāi tvām¹⁷ iti. tam ha papracha kati devā yājñavalkye 'ti. sa ho 'vāca trayaṣ ca triṅśa ca trayaṣ ca tri¹⁸ ca ṣatā trayaṣ ca tri¹⁹ ca sahasrā yāvanto nividā 'bhyāhūtā²⁰ iti. om iti ho 'vāca. [katy eva devā iti. trayaṣ triṅśad iti. om iti ho 'vāca.]²¹

77. *katy eva devā iti. traya iti. om iti ho 'vāca. katy eva devā iti. dvāv iti. om iti ho 'vāca. katy eva devā iti.*²² eka iti. om iti ho 'vāca.

²³*katame trayaṣ ca triṅśa ca trayaṣ ca tri ca ṣatā trayaṣ ca tri ca sahasre 'ti²⁴ mahimāna evāi 'sām ta iti ho 'vāca. trayaṣ triṅśad vāve 'ti. katame trayaṣ triṅśad iti. astāu vasava ekādaśa rudrā dvādaśa "dityā indraṣ cāi 'va prajāpatiḥ ca trayaṣ-triṅśāv iti. katame vasava²⁵ iti. agniṣ ca prthivī ca vāyuṣ cā 'ntarikṣaṇ cā "dityaṣ ca dyāuṣ ca candramāṣ ca nakṣatrāṇi cāi*

ward, my dear!" They said to him: "Art thou now the greatest Brahman of us?" He said: "Obeisance to the greatest Brahman of you; we simply have a desire for the cows." They said: "Who of us shall question him?" He, Vidagdha Ṣākalya, said: "I." Placing him at the head, they went. Having noticed him as he came, he (Y.) said: "Have the Brahmans made thee an extinguisher of the torch?"* He said: "If we therefore are an extinguisher of the torch, we will ask thee." He asked him: "How many gods are there, O Yājñavalkya?" He said: "Thirty-three and three hundred and three and three thousand and three; as many as are called unto by the *nivid*." "Yes," he said; "how many gods?" "Thirty-three." "Yes," he said; "how many gods?" "Three." "Yes," he said; "how many gods?" "Two." "Yes," he said; "how many gods?" "One." "Yes," he said.

"Who are the thirty-three and three hundred and three and three thousand and three?" "These are just their majesties," he said; "there are just thirty-three." "Who are the thirty-three?" "Eight Vasus, eleven Rudras, twelve Ādityas, and Indra and Prajāpati as thirty-second and thirty-third." "Who are the Vasus?" "Fire and earth and wind and atmosphere and sun and sky and moon and the constellations; these are the Vasus,

⁷ B.C. *pravakṣ-*. ⁸ A. *vidagdha*. ⁹ A. *purastutye*. ¹⁰ MSS. *prativyāyā yant-*. ¹¹ A. *syuch*; B.C. *syuc*. ¹² MSS. *unmuk-*; A. *-vakṣanam*. ¹³ MSS. om. the 3. ¹⁴ MSS. repeat after *iti*: *tam ha puraskṛtye "yus. tam ha . . . uvāca*. ¹⁵ MSS. *'nmuk-*; B.C. *-yaṇaḥ*. ¹⁶ A. *prakṣāme*; B.C. *-mo*. ¹⁷ MSS. *tvā ma iti*. ¹⁸ A. *tri*. ¹⁹ A. *tra*. ²⁰ MSS. *nu vido bhyāhūtā*. ²¹ *katy eva . . . ho 'vāca om. MSS.* ²² A. om. *iti*. ²³ *katame . . . sahasre 'ti om. MSS.* ²⁴ MSS. *vasa*.

* *ulmukāv-* here and ÇB. xi. 6. 3. 3 = *āṅgārāvaksayanam* ÇB. xiv. 6. 9. 19 (Brh. Ār. iii. 9. 18).

'te vasavaḥ. eteṣu hī 'daṁ sarvaṁ vasu²⁵ hitam²⁶ iti.²⁷ tasmād vasava²⁸ iti.

katame rudrā iti. daṣa puruse prānā iti ho 'vācā²⁹ 'tmāi 'kā-daṣaḥ. te yado 'tkrāmanto yanty athā rodayanti. tasmād rudrā iti.

katama ādityā iti. dvādaṣa māsās samvatsarasye³⁰ 'ti ho 'vācāi 'ta ādityāḥ. ete hī 'daṁ³¹ sarvaṁ ādadānā yanti.³² tasmād ādityā iti.

katame traya itī 'ma eva³³ lokū iti. katamāu dvāv iti. ahorā-trāv iti. katama indraḥ katamaḥ prajāpatir iti. vāg eve 'ndro manah prajāpatir iti. katamāi 'kā devate 'ti. prāna³⁴ iti. sa ho 'vācā 'natipraṇnyām³⁵ vāi mā devatām atyaprākṣiḥ³⁶ puras³⁷ tāva-tithyā³⁸ martā 'si. na te ṣarīrāṇi cana gṛhāṇ prāpsyanti 'ti. tad dha tathāi 'vā³⁹ "sa. sa ha tathāi 'va mamāra. tasya hū 'pa-hāriṇo 'nantareṇa⁴⁰ ṣarīrāṇy apajahrur⁴¹ anyan⁴² manyamā-nāḥ. tasmād u ha no 'pavadeḥ. api hy evaṁvīt paro bhavati 'ti.

for in these all that is good (*vasu*) is placed ; therefore they are [called] *Vasus*." "Who are the *Rudras*?" "The ten breaths in man," he said ; "the Self is the eleventh. When these depart, going out [of the body], then they cause wailing (*rud*) ; therefore they are [called] *Rudras*." "Who are the *Ādityas*?" "The twelve months of the year," he said ; "for they go taking (*ā-dā*) this whole [universe] ; therefore they are [called] *Ādityas*." "Who are the three?" "Just these worlds." "Who are the two?" "Day and night." "Who is *Indra*, who *Prajāpati*?" "Speech is *Indra*, mind *Prajāpati*." "Who is the one deity?" "Breath."

He said : "Thou hast asked me too much concerning the deity about whom one must not ask too much. Before such and such a date thou wilt die. Thy body will not at all reach home." And it happened thus. He died just thus. His body robbers carried away at once (?), thinking it to be something else. Therefore one should not insult [a Brahman] ; for one who has the true knowledge becomes his superior.

III. THE CONTEST OF THE GODS AND ASURAS : 1 (JUB. i. 18. 5).

devāsura āspardhanta. te devā manaso 'dagāyan.¹ tad eṣāṁ asurā abhidrutya² pāpmanā samasrajan.³ tasmād bahu kiṁ ca

TRANSLATION.

The gods and Asuras contended. The gods sang the *udgṛtha*

²⁵ A. *su*. ²⁶ MSS. *hitam*. ²⁷ B.C. *om. iti*. ²⁸ A. *tasmac casava*. ²⁹ A. *vāvā*. ³⁰ MSS. *samvatsara*, which might be apposition. ³¹ B.C. *ida*. ³² MSS. *yayanti*. ³³ A. *eca*. ³⁴ A. *prānā*. ³⁵ MSS. *-praṇam*. ³⁶ A. *-kṣiḥ*. ³⁷ A. *p uro*; B.C. *pure*. ³⁸ B.C. *-tikthyā*; see Whit., Gr. § 1242e. ³⁹ MSS. *'va*. ⁴⁰ MSS. *'ntar*. ⁴¹ A. *jahrir*. ⁴² MSS. *-yam*.

¹ MSS. *manaso 'gāyan*. ² MSS. *abhidrakṣya* or *-dratya*. ³ MSS. *-srajan*.

kiṁ ca manusā dhyāyati. puṇyaṁ cāi 'nena dhyāyati' pāpaṁ ca. te vāco 'dagāyan. tāṁ tathāi 'vā 'kurvan.⁵ tasmād bahu kiṁ ca kiṁ ca vācā vadati. satyaṁ⁶ cāi' 'nayā vadaty anṛtaṁ ca. te cakṣuṣo 'dagāyan. tat tathāi 'vā 'kurvan. tasmād bahu kiṁ ca kiṁ ca cakṣuṣa paçyati. darçanīyaṁ cāi 'nena paçyaty adarçanīyaṁ ca. te çrotreno 'dagāyan. tat tathāi 'vā 'kurvan. tasmād bahu kiṁ ca kiṁ ca çrotrena çṛnoti. çravanīyaṁ cāi' 'nena çṛnoty açravanīyaṁ ca. te 'pāneno 'dagāyan. tāṁ tathāi 'vā 'kurvan. tasmād bahu kiṁ ca kiṁ cā 'pānena jighrati. surabhi cāi 'nena jighrati durgandhi ca. te prāneno 'dagāyan.⁹ athā 'surā ādravaṁs tathā karīṣyāma iti manyamānās. sa yathā 'çmānam ṛtvā loṣṭho vidhvaṁsetāi 'vam evā 'surā vyadhvaṁsanta.¹⁰ sa eṣo 'çmā 'khaṇam¹¹ yat prāṇaḥ. sa yathā 'çmānam ākhaṇam¹² ṛtvā loṣṭho vidhvaṁsata¹³ evaṁ eva sa vidhvaṁsate ya evaṁ vidhvaṁsam upavadati.

with the mind. The Asuras, running against this [mind] of them, combined it with evil. Therefore with the mind one thinks many a thing of this kind and of that ; both [what is] good one thinks with it, and [what is] evil. They sang the *udgītha* with speech. That [speech] they treated in just the same way. Therefore with speech one speaks many a thing of this kind and of that ; both [what is] true one speaks with it, and [what is] untrue. They sang the *udgītha* with sight. That [sight] they treated in just the same manner. Therefore with sight one sees many a thing of this kind and of that ; both [what is] seemly one sees with it, and [what is] unseemly. They sang the *udgītha* with hearing. That [hearing] they treated in just the same manner. Therefore with hearing one hears many a thing of this kind and of that ; both [what is] worth hearing one hears with it, and [what is] not worth hearing. They sang the *udgītha* with exhalation. That [exhalation] they treated in just the same manner. Therefore with exhalation one smells many a thing of this kind and of that ; both fragrance one smells with it, and bad odor. They sang the *udgītha* with breath (inhalation). Then the Asuras ran against it, thinking : " We will treat it the same manner." As a clod of earth colliding with a stone would break to pieces, even so the Asuras broke to pieces.* The stone as a target is breath (inhalation). As a clod of earth, colliding with a stone as target, breaks to pieces, even so he breaks to pieces who speaks ill of one who knows thus.

⁴ MSS. *ddhyāyanti*, *n* struck out. ⁵ MSS. 'va *kūrvan*. ⁶ MSS. *satya*. ⁷ MSS. *vāi*. ⁸ A. om. *kiṁ ca*. ⁹ B. *udagāt*. ¹⁰ A. *vyadhvaṁsate*; B. *vyadhvaṁsantā*. ¹¹ MSS. 'khaṇam. ¹² B. *āṇem*. ¹³ MSS. *-te*.

* The same comparison (*yathā 'çmānam ākhaṇam ṛtvā loṣṭho vidhvaṁseta*) occurs again at i. 1. 7 and ii. 2. 1.

III. 2 (JUB. ii. 1. 1).

devānām vāi śad udgātāra āsan. vāk ca manaḥ ca cakṣuḥ ca śrotraṁ cā 'pānaḥ ca prānaḥ ca. te 'dhriyanta. teno 'dgātrā dīkṣāmahāi yenā 'pahatya mrtyum apahatya pāpmānam svargaṁ lokam iyāme 'ti. te 'bruvan vāco 'dgātrā dīkṣāmahā iti. te vāco 'dgātrā 'dīkṣanta. sa yad eva vācā vadati tad ātmana āgāyad atha ya itare kāmās tām devebhyah. tām' pāpmā 'nvasrjyata. sa yad' eva vācā pāpaṁ vadati sa eva sa pāpmā. te 'bruvan na vāi no 'yam mrtyum' na pāpmānam atyavākṣit. manaso 'dgātrā dīkṣāmahā iti. te manaso 'dgātrā 'dīkṣanta. sa yad eva manasā dhyāyati tad ātmana āgāyad atha ya itare kāmās tām devebhyah. tat pāpmā 'nvasrjyata. sa yad eva manasā pāpaṁ dhyāyati sa eva sa pāpmā. te 'bruvan' no nvāva no 'yam' mrtyum' na pāpmānam atyavākṣit.⁵ cakṣuḥ 'dgātrā dīkṣāmahā iti. te cakṣuḥ 'dgātrā 'dīkṣanta. sa yad eva cakṣuḥ paçyati tad ātmana' āgāyad atha ya itare kāmās tām devebhyah. tat pāpmā 'nvasrjyata. sa yad eva cakṣuḥ pāpaṁ paçyati [⁶sa eva sa pāpmā].⁷ te 'bruvan no nvāva no 'yam' mrtyum na pāpmānam atyavākṣit. śrotreṇo 'dgātrā dīkṣāmahā iti. te śrotreṇo

TRANSLATION.

Of the gods there were six Udgātars : viz., speech and mind and sight and hearing and exhalation and inhalation They resolved : "Let us consecrate ourselves with that Udgatar by whom, having smitten away death, having smitten away evil, we may go to the heavenly world." They said : "Let us consecrate ourselves with speech as Udgatar." They consecrated themselves with speech as Udgatar. What one speaks with speech, that it sang to itself, and what the other desires are, those [it sang] to the gods. Evil was created after it. What evil thing one speaks with speech, that is that evil. They said : "This one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with the mind as Udgatar." They consecrated themselves with the mind as Udgatar. What one thinks with the mind, that it sang to itself, and what the other desires are, those [it sang] to the gods. Evil was created after it. What evil thing one thinks with the mind, that is that evil. They said : "This one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with sight as Udgatar." They consecrated themselves with sight as Udgatar. What one sees with sight, that it sang to itself, and what the other desires are, those it sang to the gods. Evil was created after it. What evil thing one sees with sight [that is that evil]. They said : "This one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with hearing as Udgatar." They consecrated

¹ MSS. *tāma*. ² MSS. *ya yad*. ³ MSS. *tyu*. ⁴ A. *bravin*. ⁵ MSS. *non-vanoyam*. ⁶ A. *avatypākṣic*; B. *avatypākṣic*. ⁷ B. *ātmāna*. ⁸ *sa* *pāpmā om*. MSS.

dgātrā 'dīksanta. sa yad eva grotrena ṣṇoti tad ātmana āgāyad atha ya itare kāmās tām devebhyah. tat pāpmā 'nvasrjyata. sa yad eva grotrena pāpaṁ ṣṇoti sa eva sa pāpmā. te 'bruvan no nvāva no 'yam mṛtyuṁ na pāpmānam atyavāksit. apāneno 'dgātrā dīksāmahā iti. te pāneno 'dgātrā 'dīksanta. sa yad evā 'pānenā 'pāniti tad ātmana āgāyad atha ya itare kāmās tām devebhyah. tam pāpmā 'nvasrjyata. sa yad evā 'pānena pāpaṁ gandham apāniti sa eva sa pāpmā. te 'bruvan no nvāva no 'yam mṛtyuṁ na pāpmānam atyavāksit. prāneno 'dgātrā dīksāmahā iti. te prāneno 'dgātrā 'dīksanta. sa yad eva prānena prāniti tad ātmana āgāyad atha ya itare kāmās tām devebhyah. tam pāpmā nā 'nvasrjyata. na hy etena prānena pāpaṁ vadati na pāpaṁ dhyāyati na pāpaṁ paśyati na pāpaṁ ṣṇoti na pāpaṁ gandham apāniti.⁹ tenā 'pahatya mṛtyuṁ¹⁰ apahatya pāpmānam svargaṁ lokam āyan. apahatya hāi 'va mṛtyuṁ apahatya pāpmānam svargaṁ lokam eti ya evaṁ veda.

themselves with hearing as Udgātar. What one hears with hearing, that it sang to itself, and what the other desires are, those [it sang] to the gods. Evil was created after it. What evil thing one hears with hearing, that is that evil. They said : "This one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with exhalation as Udgātar." They consecrated themselves with exhalation as Udgātar. What one exhales with exhalation, that it sang to itself, and what the other desires are, those [it sang] to the gods. Evil was created after it. What evil odor one exhales with exhalation, that is that evil. They said : "This one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with breath (inhalation) as Udgātar." They consecrated themselves with breath (inhalation) as Udgātar. What one breathes with breath (inh.), that it sang to itself, and what the other desires are, those it sang to the gods. No evil was created after that. For with this breath (inh.) one speaks no evil thing, thinks no evil thing, sees no evil thing, hears no evil thing, exhales no evil odor. By it having smitten away death, having smitten away evil, they went to the heavenly world. Having smitten away death, having smitten away evil, he who knows thus goes to the heavenly world

III. 3 (JUB. ii. 4. 1).

*devāsura samayatante 'ty āhuḥ. na ha vāi tad devāsuraṁ sam-
yetire. prajāpatiḥ ca ha vāi tan mṛtyuḥ ca samyetāte. tasya ha*

TRANSLATION.

They say the gods and Asuras strove together. Truly, the gods and Asuras did not thus strive together. Both Prajapati

⁹ MSS. *atyapā-*. ¹⁰ MSS. *apariti*. ¹¹ MSS. *mṛtyuṁ*.

prajāpater devāḥ priyāḥ¹ putrā anta āsuh. te 'dhriyanta. teno 'dgātrā dīkṣāmahāi yenā 'pahatya mrtyuṃ apahatya pāpmānaṃ svargaṃ lokam iyāme 'ti. te 'bruvan vāco 'dgātrā dīkṣāmahā iti. te vāco 'dgātrā 'dīkṣanta. tebhya' idam vāg āgāyad yad idam vācā vadati yad idam vācā bhuñjate. tām pāpmā 'nvasrjyata. sa yad eva vācā pāpaṃ vadati sa eva sa pāpmā. te 'bruvan na vāi no 'yam mrtyuṃ na pāpmānam atyavākṣit.² manaso 'dgātrā dīkṣāmahā iti. te manaso 'dgātrā 'dīkṣanta. tebhya idam mana āgāyad yad idam manasā dhyāyati yad idam manasā bhuñjate. tat pāpmā 'nvasrjyata. sa yad eva manasā pāpaṃ dhyāyati sa eva sa pāpmā. te 'bruvan no nvāva no 'yam mrtyuṃ na pāpmānam atyavākṣit. caksuṣo 'dgātrā dīkṣāmahā iti. te caksuṣo 'dgātrā 'dīkṣanta. tebhya idam caksur āgāyad yad idam caksuṣā paçyati yad idam caksuṣā bhuñjate. tat pāpmā 'nvasrjyata. sa yad eva caksuṣā pāpaṃ paçyati sa eva sa pāpmā. te 'bruvan no nvāva no 'yam mrtyuṃ na pāpmānam atyavākṣit. śrotreṇo 'dgātrā dīkṣāmahā iti. te śrotreṇo 'dgātrā 'dīkṣanta. tebhya idam śrotram āgāyad yad idam śrotreṇa śrotri noti yad idam śrotreṇa bhuñjate. tat pāpmā 'nvasrjyata.

and Death thus strove together. Now the gods were in the presence (?) of this Prajāpati, [being his] dear sons. They resolved : "Let us consecrate ourselves with that Udgātar by whom, having smitten away death, having smitten away evil, we may go to the heavenly world." They said : "Let us consecrate ourselves with speech as Udgātar." They consecrated themselves with speech as Udgātar. Speech sang to them that which one speaks here with speech, which one enjoys here with speech. Evil was created after it. Just what evil thing one speaks with speech, that is that evil. They said : "Indeed, this [Udgātar] hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with mind as Udgātar." They consecrated themselves with mind as Udgātar. Mind sang to them that which one thinks here with the mind, which one enjoys here with the mind. Evil was created after it. Just what evil thing one thinks with the mind, that is that evil. They said : "Indeed, this [Udgātar], too, hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with sight as Udgātar." They consecrated themselves with sight as Udgātar. Sight sang to them that which one sees here with sight, which one enjoys here with sight. Evil was created after it. Just what evil thing one sees with sight, that is that evil. They said : "Indeed, this [Udgātar], too, hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with hearing as Udgātar." They consecrated themselves with hearing as Udgātar. Hearing sang to them that which one hears here with hearing, which one enjoys here with hearing. Evil was created after it. Just what evil

¹ B. *priyāyaḥ*. ² A. has between *te* and *bhya*, no '*dgātrā dīkṣāmahā iti*, which is struck out in red. ³ MSS. *avaty-*.

sa yad eva crotreṇa papam ṇnoti sa eva sa pāpmā. te 'bruvan no nvāva no 'yam mrtyum' na pāpmānam atyavāksīt. 'prāṇeno 'dgātrā dīkṣāmāḥ iti. te prāṇeno 'dgātrā' dīkṣanta. tebhya idam prāṇa āgayad yad idam prāṇena prāṇiti yad idam prāṇena bhujate. tam pāpmā 'nvasrjyata. sa yad eva prāṇena prāṇiti sa eva sa pāpmā. te 'bruvan no nvāva no' 'yam mrtyum na pāpmānam atyavāksīt. anena mukhyena prāṇeno 'dgātrā dīkṣāmāḥ iti. so 'bravīn mrtyuh. esa eṣāṁ sa udgātā yena mrtyum' atyesyanti 'ti. na hy etena prāṇena pāpam vadati na pāpam dhyāyati na pāpam paśyati na pāpam ṇnoti na pāpam gandham apāniti. tenā 'pahatya mrtyum apahatya pāpmānam svargaṁ lokam āyan.⁸ apahatya hāi 'va mrtyum apahatya pāpmānam svargaṁ lokam eti ya evaṁ veda.

thing one hears with hearing, that is that evil. They said : "Indeed, this [Udgātar], too, hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with breath (inhalation) as Udgātar." They consecrated themselves with breath as Udgātar. Breath sang to them that which one breathes here with breath, which one enjoys here with breath. They said : "Indeed, this [Udgātar], too, hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with this breath of the mouth as Udgātar." They consecrated themselves with this breath of the mouth as Udgātar. Death said : "This is this Udgātar by whom they will go beyond death." For with this breath one speaks no evil thing, sees no evil thing, hears no evil thing, exhales no evil odor. By it having smitten away death, having smitten away evil, they went to the heavenly world. Having smitten away death, having smitten away evil, he, indeed, goes to the heavenly world who knows thus.

IV. MAN AND THE SACRIFICE (JUB. iv. 2. 1).

puruṣo vāi yajñah. tasya yāni caturviṅcatir' varṣāni tat prātassavanam. caturviṅcatyakṣarā gāyatrī. gāyatram prātassavanam. tad vasūnām. prāṇā' vāi vasavaḥ. prāṇā hī 'daṁ sarvaṁ vasu ādadate. sa yady enam etasmīn kālā upatāpad

TRANSLATION.

Man is the sacrifice. His (first) twenty-four years are the morning-libation. The gāyatrī has twenty-four syllables. The morning-libation is connected with the gāyatrī. It belongs to the Vasus. The breaths are the Vasus ; for the breaths take to

⁴ MSS. mrtyu. ⁵ B. inserts sa before prāṇeno. ⁶ MSS. ne. ⁷ MSS. matyam. ⁸ MSS. gamayan.

¹ MSS. -ti. ² MSS. -ṇa.

upadravet sa brūyāt. prānā³ vasava idam me prātassavanam mādhyandinena savanenā 'nusañtanute 'ti. agado hāi 'va bhavati. atha yāni catuṣcatvārīṅcataṁ varṣāni⁴ tan mādhyandināṁ savanam. catuṣcatvārīṅcadaksarā tristubh. trāistubham mādhyandināṁ savanam. tad rudrānām. prānā vāi rudrāḥ. prānā hī 'dam sarvaṁ rodayantī. sa yady enam etasmin kāla upatapad upadravet sa brūyāt. prānā rudrā idam me mādhyandināṁ savanam trītyasavanenā 'nusañtanute 'ti. agado hāi 'va bhavati.

atha yāny astācatvārīṅcataṁ varṣāni tat trītyasavanam. astācatvārīṅcadaksarā jagatī. jagataṁ trītyasavanam. tad ādityānām. prānā vā ādityāḥ. prānā hī 'dam sarvaṁ ādadate. sa yady enam etasmin kāla upatapad upadravet sa brūyāt. prānā ādityā idam me trītyasavanam āyusā 'nusañtanute 'ti. agado hāi 'va bhavati. etad dha tad vidvān brāhmaṇa uvāca mahidāsa āitareya upatapati. kim idam upatapasi yo 'ham, aneno 'patapatā na preṣyāmī 'ti. sa ha 'ṣoḍaçaçataṁ varṣāni jñīva. pra ha 'ṣoḍaçaçataṁ varṣāni jīvati nāi 'nam prāṇas sāmy⁵ āyuso jahāti ya evaṁ veda.

themselves all this that is good (*vasu*). If in that time an illness should attack him, he should say: "Ye breaths, ye Vasus, continue this morning-libation of mine by the noon-libation." Verily, he becomes well.

His [next] forty-four years are the noon-libation. The *tristubh* has forty-four syllables. The noon-libation is connected with the *tristubh*. It belongs to the Rudras. The breaths are the Rudras; for the breaths cause this whole [universe] to wail (*rud*). If in that time an illness should attack him, he should say: "Ye breaths, ye Rudras, continue this noon-libation of mine by the evening-libation." Verily, he becomes well.

Moreover his [next] forty-eight years are the evening-libation. The *jagatī* has forty-eight syllables. The evening-libation is connected with the *jagatī*. It belongs to the Ādityas. The breaths are the Ādityas; for the breaths take to themselves [*ā-dā*] this all. If in that time an illness should attack him, he should say: "Ye breaths, ye Ādityas, continue this my evening-libation by my life-time." Verily, he becomes well.

Now the Brahman Mahidāsa Āitareya, knowing this, said in (his) illness: "Why dost thou attack me, who am not to die of this illness?" He lived a hundred and sixteen years. He lives on to a hundred and sixteen years, [his] breath does not leave him in the midst of his life-time, who knows thus.

³ MSS. insert *vāi*. ⁴ MSS. *varṣmāni*. ⁵ MSS. *sāmy*.

V. THE SILENCE OF THE BRAHMAN-PRIEST DURING THE SACRIFICE (JUB. iii. 4. 2-3).

ayaṁ vāva yajño yo 'yam pavate. tasya vāk ca manaḥ ca vartanyāu. vācā ca hy eṣa etan manasā ca vartate. tasya hotā 'dhvaryur udgāte 'ty anyatarāṇi vācā vartaniṁ saṁskurvanti. tasmāt te vācā kurvanti. brahmāi 'va manasā 'nyatarām.' tasmāt sa tūṣṇīm āste. sa yad dha so 'pi stūyamāne vā çasyamāne vā vāvadyamāna āsita. anyatarām evā 'syā 'pi tarhi sa vācā vartaniṁ saṁskuryāt. sa yathā puruṣa ekapād yaṁ bhreṣann¹ eti ratho vāi 'kacakro vartamāna² evam eva tarhi yajño bhreṣann eti. etad dha tad vidvāṁ³ brāhmaṇa uvāca brahmānam prātaranuvāka upākṛte⁴ vāvadyamānam āsīnam⁵ ardhan⁶ vā ime tarhi yajñasyā 'ntaragur⁷ iti. ardhan⁸ hi te tarhi yajñasyā 'ntariyuh.⁹ tasmād brahmā prātaranuvāka upākṛte vācaṁyama āsitā¹⁰ "pari-dhānyāyā ū vaṣatkārād itareṣāṁ stutaçastrāṇām evā¹¹ "saṁsthāyāḥ pavamānāṁ. sa yathā puruṣa ubhayāpad yaṁ bhreṣann na nyeti¹² ratho vo 'bhayācakro vartamāna evam etarhi yajño bhreṣann na nyeti.¹³

sa yadi yajña ṛkto bhreṣann iyād¹⁴ brahmane prabrūte 'ty āhuḥ. atha yadi yajusto¹⁵ brahmane prabrūte 'ty āhuḥ. atha

TRANSLATION.

This sacrifice verily is he that cleanses here. Speech and mind are the two tracks of it. For thus it rolls along by speech and mind. Of it 'Hotar,' 'Adhvaryu,' 'Udgātar' arrange the one [track] by speech. Therefore they officiate by speech. The Brahman-priest [arranges] the other by the mind. Therefore he sits in silence. If he should sit talking aloud, while the *stotra* or the *çastra* are being uttered, then he would arrange with voice the one track of it. As a one-legged man, going, keeps on tumbling, or a one-wheeled chariot, rolling, even so the sacrifice then keeps on tumbling. A Brahman said this to a Brahman-priest who, when the *prātaranuvāka* was begun, sat talking aloud: "These here then have excluded half of the sacrifice." For half of the sacrifice they then did exclude. Therefore the Brahman-priest should sit in silence, when the *prātaranuvāka* is begun, till the final verse, till the utterance of *vaṣat* of the other *stotra* and *çastra*, even till the completion of the libations. As a two-legged man, going, does not go down a-tumbling, or a two-wheeled chariot, rolling, even so the sacrifice then does not go down a-tumbling. If that sacrifice should go tumbling from the side of the *ṛc*, they say: "Tell it to the Brahman-priest;" and if from the *yajus*, they say: "Tell it to the Brahman-priest;" and if from the *sāman*, they say: "Tell it to the Brahman-priest;"

¹ MSS. -rān. ² B. çreṣ-. ³ MSS. -ānam. ⁴ So B.; A. *ta vid*-. ⁵ MSS. -to. ⁶ B. repeats āsīnam. ⁷ MSS. ardhan. ⁸ MSS. -gurūr. ⁹ MSS. 'ntariyuh. ¹⁰ MSS. eva. ¹¹ MSS. bhreṣānnanyeti. ¹² MSS. bhreṣannanyeti. ¹³ MSS. iyāt. ¹⁴ MSS. -juṣo.

yadi sāmato brahmane prabrūte 'ty āhuh. atha¹⁵ yady anupa-smṛtāt kuta idam ajanā 'ti brahmane prabrūte 'ty āhuh. sa brahmā prāñ udetya¹⁶ sruvenā "gnīdhra ājyañ juhuyāt. bhūr bhuvaḥ svar ity etābhir vyāhrtībhiḥ. etā vāi vyāhrtayas sarvaprāyag-cittayah. tad yatha lavanena suvarnañ saṁdadhyāt¹⁷ suvarnena rajatañ rajatena trapu¹⁸ trapunā lohāyasañ lohāyasena kārṣ-ṇāyasañ¹⁹ kārṣṇāyasena dāru dāru ca carma ca gṛeṣmañā²⁰ evaṁ evāi 'vañ vidvāns tat sarvam bhīṣajyati.

tad āhur yad ahauśin me grahān me 'grahīd ity adhvaryave dakṣiṇā nayanti. ācāśin me vaṣaṭ²¹ akar²² mā²³ iti hotre. udagāśin mā ity udgātre. atha kiñ cakruse brahmane tustnīm āśināya samāvatiṛ eve 'tarāi²⁴ rtvigbhir dakṣiṇā nayanti 'ti. sa brūyād ardhabhāg gha vāi²⁵ 'sa yajñasyā 'rdhañ hy eṣa yajñasya vahatī 'ti. ardhā ha sma vāi purā brahmane dakṣiṇā nayanti 'ti. ardhā itarebhya rtvigbhyaḥ. tasyāi 'sa ṣloko—

*mayi 'dam manye bhuvanādi sarvam
mayi lokā mayi diṣaḥ catasro
mayi²⁶ dam manye nīmiṣad yad ejati
mayy āpa oṣadhayaḥ ca sarvā iti.*

and if from [a cause] not understood—[when they ask :] “ Whence hath this arisen ? ”—they say : “ Tell it to the Brahman-priest.” That Brahman-priest going up toward the east should offer the sacrificial butter with a ladle in the *āgnīdhra*, with these exclamations : “ Bhūs, Bhuvas, Svar.” For these exclamations expiate everything. As one would mend gold with salt, silver with gold, tin with silver, copper with tin, iron with copper, wood with iron, wood and leather with glue, even so one knowing thus cures everything.

This they say : “ If with the words : ‘ He hath offered for me, he hath dipped the dippings for me,’ they lead the sacrificial gifts to the Adhvaryu ; if with the words : ‘ He hath sung the *gastra* for me, he hath uttered the *vaṣaṭ* for me,’ to the Hotar ; if with the words : ‘ He hath sung the *udgītha* for me,’ to the Udgātar ; now then to the Brahman having done what, while he sat in silence, do they lead just as large sacrificial gifts as to the other priests ? ” Let him say : “ He, indeed, shareth in half of the sacrifice, for he carrieth half of the sacrifice.” Indeed they formerly used to lead half of the sacrificial gifts to the Brahman-priest, half to the other priests. Of this there is the following *ṣloka* :

“ In me, I think, is this whole creation etc.,
In me the worlds, in me the four quarters,
In me, I think, is that twinkling thing which stirs,
In me the waters and all the herbs.”

¹⁵ MSS. *ratha*. ¹⁶ A. *prañdu*-; B. *prā*-. ¹⁷ B. *vidadhy*-. ¹⁸ MSS. *trapuñ*. ¹⁹ A. *kar*-. ²⁰ A. *çyes*-; A. inserts *saṁdadhyāt* between *çyesma* and *na*, which is struck out in red. ²¹ So B.; A. -*ṣaṣ*-. ²² MSS. *akar*ñ. ²³ MSS. *may*. ²⁴ MSS. *'tarer*. ²⁵ MSS. *ardhabhāghyāi* 'sa. ²⁶ So B.; A. *mati*,

mayi 'dam manye bhuvanādi sarvam iti. evaṁvidam ha vāve 'dam sarvam bhuvanam anvāyattam. mayi lokā mayi diṣaḥ catasra iti. evaṁvidi ha vāva lokā evaṁvidi diṣaḥ catasrah. mayi 'dam manye nimisad yad ejati mayy āpa oṣadhayaḥ cā sarvā iti. evaṁvidi²⁷ ha vāve 'dam sarvam bhuvanam pratisthitam. tasmād u hāi 'vaṁvidam evā brahmānam kurvita. sa ha vāva²⁸ brahmā ya evaṁ veda.

"In me, I think, is the whole creation etc.," for on one knowing thus this whole creation is dependent. "In me the worlds, in me the four quarters," for in one knowing thus are the worlds, in one knowing thus the four quarters. "In me that twinkling thing which stirs, in me the waters and all the herbs," for in one knowing thus this whole creation has its support. And therefore one should make one knowing thus a Brahman-priest. He indeed is a Brahman-priest who knows thus.

VI. SUPERIORITY OF WIND AND BREATH (JUB. iii. 1. 1, 2).

ekū ha vāva kṛtsnā devatā. ardhadevatā evā 'nyāḥ. ayam eva yo 'yam pavate. eṣa eva sarveṣāṁ devānāṁ grahāḥ. sa hāi 'so 'stam nāma. astam iti he 'ha paścād' grahān ācakṣate. sa yad ādityo 'stam agād iti grahān agād iti hāi 'tat. tena so 'sarvaḥ. sa etam evā 'pyeti. astam nakṣatrāṇi yanti. tena tāny asarvāṇi. tāny etam evā 'piyanti. anv agnir gacchati. tena so 'sarvaḥ. sa etam evā 'pyeti. ety ahaḥ. eti rātrih.² tena te asarve. te etam evā 'pitāḥ.³ muhyanti diṣo na vāi tū⁴ rātrim prajñāyante. tena tā asarvāḥ. tā etam evā 'piyanti.⁵ varsati ca parjanya uc ca grhṇāti. tena so 'sarvaḥ.⁶ sa etam evā 'pyeti. kṣīyanta āpaḥ. evam oṣadhayaḥ.⁷ evaṁ vanaspatayaḥ. tena tāny asarvāṇi.

TRANSLATION.

One whole deity there is ; the others are half-deities. This one namely who cleanses here (the wind), he [represents] the seizers of all the gods. He, indeed, is 'setting' by name. 'Setting' they call here the seizers in the west. In that the sun has gone to setting, it has gone to the seizers. Therefore it is not whole. It goes unto that [god]. The asterisms set. Therefore they are not whole. They go unto that [god]. The fire goes out. Therefore it is not whole. It goes unto that [god]. Day goes ; night goes. Therefore they are not whole. The quarters are confounded ; they are not known by night. Therefore they are not whole. They go unto that [god]. Parjanya rains and holds up. Therefore he is not whole. He goes unto that [god]. The waters disappear, even so the herbs, even so the forest-trees.

²⁷ MSS. -vidam. ²⁸ B. eva.

¹ B. pañcā gr-. ² A. 'rātrah. ³ MSS. 'pitāḥ. ⁴ MSS. tām. ⁵ After 'piyanti, tad yad etad is struck out in A. ⁶ B. inserts after 'sarvaḥ : sa sāma veda. ⁷ B. eṣadhayaḥ.

tūny etam evā 'piyanti. tad yad etat sarvaṁ vāyur evā 'pyeti. tasmād vāyur eva sāma. sa ha vāi sāmavit sa [krtsnaṁ] sāma veda ya evaṁ veda. athā 'dhyātman. na vāi svapan vācā vadaṭi. se 'yam' eva prāṇam apyeti. na manasā dhyāyati. tad idam eva prāṇam apyeti.' na cakṣuṣā paçyati. tad idam eva prāṇam apyeti. na grotrena ṣṇoti. tad idam eva prāṇam apyeti. tad yad etat sarvaṁ prāṇam evā 'bhisameti tasmāt prāṇa eva sāma. sa ha vāi sāmavit sa krtsnaṁ sāma veda ya evaṁ veda. tad yad idam āhur na batū 'dya vātī 'ti. [sa] hāi 'tad puruse 'ntar nīramate'¹⁰ sa pūrṇas¹¹ svedamāna āste.

tad dha ṣaunakaṁ¹² ca kāpeyam abhipratārinam ca [kāksase-nim] brāhmaṇaḥ pariveviṣyamānā¹³ upāvavrāja.¹⁴ tū ha bi-bhikṣe.¹⁵ tam ha nā 'dadrāte'¹⁶ ko vā ko ve 'ti manyamānau. tū ho 'pajagāu

*mahātmanaḥ caturo deva ekaḥ
kas sa¹⁷ jagāra bhuvanasya gopāḥ :
tam kāpeya¹⁸ na vijānanti eke
abhipratārin bahudhā nivīṣtam.¹⁹*

iti. sa ho 'vācā 'bhipratāri 'mam vāva²⁰ prapadya pratibrūhi 'ti. tvayā vā ayam pratyucya iti.²¹ tam ha pratyuvāca²²

*ātmā devānām uta martyānām²³
hiraṇyadanto rabhaso²⁴ na²⁵ sūnur :*

Therefore they are not whole. They go unto that [god]. So, as this all goes unto wind, therefore wind is the sāman. He is sāman-knowing, he knows the [whole] sāman, who knows thus.

Now with regard to the self. One who sleeps speaks not with the voice. That same [voice] goes unto breath. He thinks not with the mind. That same [mind] goes unto breath. He sees not with the eye. That same [eye] goes unto breath. He hears not with the ear. That same [ear] goes unto breath. So, as this all goes together unto breath, therefore is breath the sāman. He is sāman-knowing, he knows the whole sāman, who knows thus. When they say now "Verily it doth not blow to-day," he is then resting within man ; he sits full, sweating (?).

Now unto Ṣaunaka Kāpeya and Abhipratārin [Kāksaseni], while they were being waited upon, a Brahman came. He begged food of them. They paid no attention to him, thinking "Who or who is he?" He sang unto them : "One [god]—who is he?—swallowed up four magnanimous ones, being a keeper of creation ; him, O Kāpeya, some do not know—him, O Abhipratārin, settled down in many places." Said Abhipratārin : "Stepping forward, answer this man ; by thee must this man be answered."

⁸ MSS. se 'mam. ⁹ MSS. apyati. ¹⁰ MSS. -ramite. ¹¹ MSS. pūrṇa. ¹² A. -kāṣa. ¹³ MSS. pariveviṣyā-. ¹⁴ MSS. -vavrāja; after this: 16 prathamānuvāke prathamah khaṇḍaḥ (56). ¹⁵ A. dvibh-. ¹⁶ MSS. nā-drāte. ¹⁷ MSS. so. ¹⁸ B. kālapeya. ¹⁹ So B.; A. nivīdam. ²⁰ A. 'bhipratārin(a)mayayyā; B.C. -mayayyā. ²¹ A. tvayā vā ayam pratyucce 'ti; B.C. ayā vāva ²² MSS. -uyāca. ²³ MSS. maty-. ²⁴ A. rapaso; B. paraso. ²⁵ MSS. nu.

*mahāntam asya mahimānam*²⁶ āhur
*anadyamāno yad adantam*²⁷ attī
'ti.

mahātmanaḥ caturo [deva] *eka iti. vāg vā*²⁸ *agnis sa mahātmā devaḥ. sa yatra svapitī*²⁹ *tad vācam prāno girati. manaḥ can-*
*dramās sa mahātmā devaḥ. sa yatra svapitī tan manaḥ*³⁰ *prāno*³¹
*girati. caksur*³² *ādityas sa mahātmā devaḥ. sa yatra svapitī tac*
*cakṣuḥ prāno girati. grotam diḡas tā*³³ *mahātmāno devaḥ. sa*
*yatra svapitī tac*³⁴ *chrotram prāno girati. tad yan mahātmanaḥ*
caturo deva eka iti. etad dha tat.

*kaś*³⁵ *sa*³⁶ *jagāre*³⁷ 'ti. *prajāpatir vai kaḥ. sa hūi 'taj jagāra.*
*bhuvanasya gopū iti. sa u vāva*³⁸ *bhuvanasya gopāḥ. taṁ kā-*
*peya*³⁹ *na vijānanti eka iti. na hy etam eke vijānanti. abhipra-*
tārin bahudhā nivṛṣtam iti. bahudhā hy evai 'sa nivṛṣto yat prā-
*naḥ. ātmā devānām uta*⁴⁰ *martyānām iti. ātmā hy eṣa devānām*
*uta martyānām. hiranyadanto rabhaso*⁴¹ *na*⁴² *sūnur iti. na hy eṣa*
*sūnuḥ. sūnurūpo hy eṣa san na*⁴³ *sūnuḥ. mahāntam asya mahi-*
*mānam āhur iti. mahāntaṁ hy etasya*⁴⁴ *mahimānam āhuh.*⁴⁵
*anadyamāno yad*⁴⁶ *adantam attī 'ti. anadyamāno hy eṣo 'dan-*
tam attī.

Him he answered: "The self of the gods and of mortals, with golden teeth, violent, not a son. Great they call his greatness, in that he, not being eaten, eats him who eats."

"One [god] four magnanimous ones." Voice verily is fire; that is a magnanimous god. When one sleeps, then breath swallows up voice. Mind [is] the moon; that is a magnanimous god. When one sleeps, then breath swallows up mind. Sight [is] the sun; that is a magnanimous god. When one sleeps, then breath swallows up sight. Hearing [is] the quarters; those are magnanimous gods. When one sleeps, then breath swallows up hearing. So, when [it is said] "One god four magnanimous ones," this is what that means.

"Who (*ka*) is he who swallowed up." Prajapati is *Ka*. He swallowed this up. "A keeper of creation." He, indeed, is a keeper of creation. "Him, O Kāpeya, some do not know." For some do not know him. "Him, O Abhipratārin, settled down in many places." For this breath has settled down in many places. "The self of the gods and of mortals." For he is the self of the gods and of mortals. "With golden teeth, violent, not a son." For he is not a son; for he, having the form of a son, is not a son. "Great they call his greatness." For they call his greatness great. "In that he, not being eaten, eats him who eats." For he, not being eaten, eats him who eats.

²⁶ MSS. *mabhim*-. ²⁷ A. *yad datam aṁti*; B. *yadi daṁtam attī*. ²⁸ A. *pācā*; B. *vāyā*. ²⁹ A. *svatipitī*. ³⁰ A. *mana*; B. *-naḥ*. ³¹ A. *prāḥ prāno*.
³² MSS. *cakṣar*. ³³ MSS. insert *mahātmā*. ³⁴ MSS. *tachr*-. ³⁵ A. *ka*.
³⁶ MSS. *so*. ³⁷ MSS. *jagare*. ³⁸ MSS. *sa u pāva*. ³⁹ MSS. *kāpedha*.
⁴⁰ MSS. *uto*. ⁴¹ A. *rapase*; B. *-so*. ⁴² MSS. *nu*. ⁴³ MSS. *nas*. ⁴⁴ A. *se*
tasya. ⁴⁵ B. *āhur iti mahānta hy etasya mahim āhuh*. ⁴⁶ MSS. *yadantam*.